



# Religious Intelligence

"BEHOLD I BRING YOU GOOD TIDINGS OF GREAT JOY."

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VOL. XI.

## CEYLON.

Extracts of letters from the Wesleyan Missionaries in Ceylon.

*Colombo, Jan. 10, 1826.*—The religious state of Colombo, altogether, is very encouraging at present; the union that exists between Christians of all denominations is most remarkable: we often meet together at each other's houses for the express purpose of holding religious intercourse, and on these occasions all distinctions are lost in the firm conviction, that we are all the lovers and followers of the same master, and that the object of our ambition is to see who will be most like him in humility, deadness to the world, resignation to the divine will, and extensive usefulness. Indeed it may be said with truth of the little flock of Christ in this place, that great grace rests upon them all. O that the little leaven may continue its influence until the whole lump be leavened!

*Cultura, Dec. 30, 1825.*—Our hopes are now in a very pleasing manner being realized. We seem to have not only gained the confidence of the people, but to have in a very considerable degree excited a lively interest about the things of religion: this is principally to be attributed to the extensive introduction of prayer meetings among the natives. Many who never would have come to us or to the house of God, are thus reached by the gospel, and though, as yet, they are not capable of appreciating Christianity, the beauty of its precepts never fails to recommend it to the good will of the little companies who attend our meetings. Their nods of assent, their fixed attention, and the frequent remarks they make on Scripture subjects, prove to us not only that our words are understood, but that an interest is felt in the important truths advanced.

In a few instances I have, of late, heard the voice of prayer ascending from native huts, as the family within were surrounding the family altar; and in one case in particular, the service was conducted by a little boy. The becoming manner in which he was reading a chapter of the New Testament, with an audible voice, collected a number of the people round the door of the hut, who, as I was passing, were listening attentively to the little worshipper within: the circumstances seemed to surprise very much. I have several times, in walking out in the evening, heard the same boy singing his evening hymn. From the mouth of babes and sucklings God will perfect praise.

Our schools continue to prepare with a good degree of effect, a generation that will praise the Lord. They are forming the character of the future race of Christians. They are infusing pre-

cepts of morality, and sowing seeds of truth, which, under the divine blessing, will shoot forth in the practice, and be matured into habits, in after life. Every one of our schools is not only a nursery of moral but of religious principles. The children are taught not only the knowledge of letters but the knowledge of God, of his Son Jesus Christ, and of the way of salvation by him; and every school contains a few plants which we have every reason to hope will in time be trees of righteousness, the right hand planting of the Lord.—We have particular expectations in reference to the schools in and about Pantura, and indeed to the work generally in that part. The Lord has evidently in a very uncommon degree given a hearing ear, and we hope he will not withhold the understanding heart from the population of that part of the station.

Our class meetings are still kept up, and are, in general, seasons of refreshing, at least to myself, and I hope to others also. Our Sacramental occasions have of late been particularly interesting: the presence of God has been with us in a very gracious manner, and we have rejoiced with glad hearts in the full confidence that we shall feast together in the kingdom of our God. Our congregations continue steady, and are, I hope, profiting by the numerous sermons which they hear in the different languages.

*Galle, Jan. 30, 1826.*—On the second inst. I had all the children of the neighboring schools assembled in the Galle chapel, when I preached to them from John iii.\*16, "God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." It was a most interesting occasion; the children were all remarkably neat and clean, and behaved very orderly; the chapel was quite filled, and they read the responses of the Liturgy aloud and very distinctly. How delightful to hear from the lips of heathen children, "We praise thee, O God, we acknowledge thee to be the Lord:" "All the earth doth worship thee, the Father everlasting." Surely amongst this assembly one might contemplate the members of a future church, who "shall stand as pillars in the temple of our God, to go no more out."

*Negombo, Jan. 23d, 1826.*—A review of the circumstances of this station during the past year, affords many reasons for gratitude to the great Head of the church, mingled with others for humility and increasing diligence. The congregations in every place, excepting the town of Negombo, have been considerably increased. Into three villages the preaching of the gospel has been introduced, and the word of God has been receiv-

ed with attention and apparent profit. Twenty-two adults have been admitted on trial, and give evidence of their desire to flee from the wrath to come, by forsaking all outward sin, and by a careful and devout attendance upon the means of grace. Even since the commencement of this year, nine additional members have been admitted on trial in two of the villages where preaching has been recently established. It must not however be disguised, that the work is but in its infancy; and that these young converts need constantly to be watched over with the most tender solicitude, and fed with the milk of the word. The work of grace appears to be deepening in some of those who have been longer members of society, and they have all continued, so far as we have had opportunities of observing them, to walk worthy of their high calling.

It is with peculiar pleasure that I observe the females beginning to occupy their proper place, and to become among the foremost to dedicate themselves to the service of God. They generally form the larger part of our congregations, in many instances accompanied by their husbands and children. I feel much pleasure in holding forth the word of life in these villages, among the simple people, removed in a great measure from foreign influence, and scarcely ever visited by a white man except the missionary. Brother Cornelius Wijesinagha labours among them with zeal, prudence and success.

Our small number in the town of Negombo, has been reduced by death. One of the first of those who attended the preaching of brother Newstead, has been removed to the church triumphant. She died a few days after I left Negombo to attend the district meeting, with a sure trust and confidence in the mercy of God through Christ, and was conveyed to her grave chiefly by the young men who met in the same class with her. Our assistant superintendent of schools, Mr. Lutersz, read the funeral service over her remains.

#### FALSE CHRISTIANITY.

*Extract from the Journal of Abdool Messeeh, a converted Hindoo.*

June 21.—Visited several friends. One spoke of nothing connected with salvation: his whole conversation was altogether about immersion and outward forms: I felt great grief on seeing his dependence on such things. He bathes as a Hindoo daily, has his head shorn, and eats no meat: on my asking him the reason of this, he answered, "The Mahomedans eat no pork, nor the Hindoos beef; and I abstain from these things in order to bring them to our religion." I said, "I fear that these people will judge otherwise: they will say, 'The Sahib observes our customs, therefore they are right, and good to follow.'" In the evening, at Worship at Mr. Read's, a Sahib came who held much disputation: what shall I say of such an one? he calls himself a Unitarian, and denies the divinity of our Lord Jesus Christ: I said to him, "I now perceive, that, among the Sahibs also, there are some whose faith is like that of the Mahomedans; for they also, hold Jesus Christ to be a Prophet: what difference then between a Mahomedan and a Unitarian?"

#### A DEATH-BED SCENE.

The person, whose sick-bed I was called pro-

fessionally to attend, had indulged freely in what are called the enjoyments of the world; and if ever a serious or useful thought obtruded itself, it was immediately stifled. In this mad career he proceeded, and before he arrived at the middle age of man he was verging fast to the brink of eternity. A drunken surfeit in a distant country brought on a fever, which threatened a speedy dissolution of life; and in this state I saw him for the first time for several years; and I shall never forget the painful feelings I endured throughout this interview. It is impossible to give even a faint idea of the horror, the agony, the heart-rending terror that harrowed up his soul, whenever the thought of death flashed across his mind.

"Alas!" he exclaimed, "you have come too late, for I am lost; every way lost; I immediately perceived that life was ebbing fast, and being convinced that nothing short of divine interposition could retard his death, I endeavored to draw his attention to the mercies of God, and the saving mediation of a gracious Redeemer. To which he replied with asperity and violence, 'If you have any friendship left for a degraded self-polluted wretch, torture not his last moments. My life has been spent in iniquity—foolishly spent; because it never yielded one hour of solid happiness. I have lived without thinking of God; and why should he now think of me, unless it be to judge me,—to condemn me? O, God! I shall go distracted!' A fainting fit stopped him; but his senses soon returned, and with them fresh feelings of gloomy despondency. He started wildly and exclaimed, 'I have broken from him; but he is coming again; there—there—Death! O save me! save me!'"

After nearly an hour passed in this dreadful state, he became rather more calm, and said, "I have been so bad that God can never forgive me. I have blasphemed his holy name a hundred times while my heart inwardly smote me. I have ridiculed and denied his existence, that my companions in error might think well of me: but I never was sincere in my wickedness." His mind became so agitated, that all reasoning was lost; the thought of death rent his very soul. In this perturbed state he languished about four hours from the time of my seeing him; till at length overwhelmed by despair, a paroxysm of fever closed the painful scene.

O, my friends, could I convey to you any idea of the awful feelings which the death of this wretched man produced upon my mind, it would, I think, deter the most thoughtless of you from those practices which ruin both soul and body.—Would to God that you had been present! My description may not penetrate beyond the ear; but had you witnessed the dreadful scene it would have pierced your very hearts.

The narrative here given deserves to be attentively considered and remembered by all who are tempted to turn aside into the darkness of infidelity, or the polluted paths of profligacy.

*Lond. Tract Magazine.*

*Extract of a Letter from a Gentleman in Bristol, England, to his friend in New York.*

BRISTOL, Oct. 9, 1826.

Our great Luminaries of the Pulpit are now aiming at simplicity. They say they see the folly of display. James Parsons, the most distinguished, his brother and father have all been here,



preaching missionary sermons. On the anniversary of the Bristol Auxiliary, above 700 pounds sterling were collected. The public meeting was the best we ever had. The Rev. Thomas Roberts told a most interesting anecdote of the American missionaries at Rangoon. When the war broke out, they were stripped naked, loaded with chains, thrown into a dungeon, and a day was fixed for their execution. They were brought out into the Public Square, attended by the officers of justice and the whole population—the executioner with his scimitar was all ready to decapitate them—when a British frigate poured in a broadside! The Burmese took to their heels, leaving the Missionaries bound to a stake and loaded with chains. Sir A. Campbell forced the gates and rushed in—found all had left the town—unbound the Missionaries, who, instead of joining their deliverers, with a true missionary spirit ran to the great Temple, brought off their great goddess, and exhibited it to the delighted spectators—a figure of alabaster or marble about two feet high! Judge of the effect produced on the meeting by this narration.

We had last week our Seamen's Anniversary. Admiral Pearson, the counterpart of your dear Divie Bethune, in the Chair. It was a most delightful meeting. Admiral Pearson is going in the spring on a missionary tour to South America—at his own expense, I believe—to see what can be done in that interesting country, so long under the domination of Popery. If your Bible, Missionary, Tract, and School Societies have any work for him to do, desire them to send despatches to Buenos Ayres, to the care of the British Consul. I believe he will be happy to forward their views. He is a most intelligent, able man, full of faith, and abounding in good works. His wife intends to share his honors and privations, being like-minded.

I shed tears of joy on reading the delightful Reports of your Societies. I cannot take them up without indescribable sensations of gratitude and holy joy. I trust your Tract Society will diffuse its blessings far and wide. Sunday Schools prepare readers—the Tract Societies useful reading. May Infant Schools soon become as extensive a blessing to the United States, as the Sunday Schools have been.—*Obs. & Chron.*

#### POWER OF THE SCRIPTURES.

From the Monthly Extracts of the British and Foreign Bible Society.

From Mr. Benjamin Barker.

CONSTANTINOPLE, JULY 25, 1826.

I have now the satisfaction to inform you of my arrival here, after a tour, during which I visited Seres, Drama, Nevrocope, Dubritza, Bazargik, Philippopoli, and Adrianople. I believe I had the pleasure to inform you in my letter from Thessalonica how gladly the word of God was received in that town; and before I quitted the place, I not only witnessed the fervency with which it was demanded, but also had the joy to behold some good effects which the distribution of it had already produced in that place. I took with me about 500 volumes of the Sacred Scriptures in Greek and Hebrew, a considerable number, as I supposed, before reaching that country. During my stay at Thessalonica, I distributed about 200 volumes, of which 50 were Hebrew Prophets and New-Testaments;

besides which, I sent copies to several places in the environs. I was, in short, obliged to quit that town, not to be tempted to give all my books, which I preserved for other places I had to visit: and whilst mounting my horse to depart, several persons presented themselves before me, requesting New-Testaments. I consoled them by promising them speedily to supply them with the Sacred Volume. Greek Priests came to me, saying, "We have heard that you have brought with you the New Testament in Modern Greek, and wherever we go we see the people employed in the perusal of that work; and we are come to request of you copies of the same: for until now we have been reading that book in Ancient Greek, which we scarcely understand." Deputies, composed of two Laymen and a Priest, were sent to me from a Greek village twelve miles from Thessalonica, requesting eight Testaments for the use of their village and church. They pleaded great misery, their village having been burnt by Greek pirates, who landed on their coast in the Gulf of Thessalonica. I took good information of the truth of this story; and finding it to be as they stated, I could not help giving them the books they required, without taking any money.

The British Consul here related to me a circumstance of which he was an eye-witness. In the same village where his country-seat lies he had distributed a few New-Testaments; and the next Sunday, on taking a walk, he came under a tree where a young man of seventeen or eighteen years old was reading the Modern Greek New-Testament to his father, mother, brothers and sisters, and to several women, who attentively listened, for the first time in their lives, to the consolations of the Gospel. He remained half an hour in view of them; during which time they appeared to express much feeling, and they were not diverted from their attention by his coming.

All the Bishops I visited on this route, expressed a great wish to have the Scriptures in the Bulgarian language, for their followers; and the Bishop of Drama observed to me, "I wonder very much that the Bulgarians do not abandon a religion which they know nothing of; for they go to Church, and hear the gospel and prayers either in the Greek or Slavonian Languages, which they do not understand."

From the Spirit and Manners of the Age:

#### A SCENE IN THE WILDERNESS REALISED.

"At Mount Hor, the people spake against God and against Moses."

Behold the church in the wilderness encamped at *Hormah*, waiting for the moving of the pillar of cloud to conduct them through the land of Edom. What a scene! The tents of two millions of men pitched in the desert, and wet with the dews of Mount Hor; the twelve *tribal* banners streaming on the northern breeze over their respective encampments; the pillar of fire and cloud, resting in calm modesty upon the Tabernacle of Witness; and, like the stars, fading into dimness before the rising sun.

Methinks I hear the impious and impenitent, chiding the motionless pillar thus:—"When will that fiery column think proper to march again? Why does it not move more directly and swiftly to Canaan? Its course is like 'the way of a ser-

pent on a rock.' If we were composed of cloud and fire, we should journey faster than it does."

While this impious ridicule is sounding amongst the tents, the pillar is rapidly changing from fire to cloud. But, what do I see gliding and gleaming, like flakes of flame, on the sides of Mount Hor! "Fiery flying serpents." All eyes, throughout the camp, are fixed upon their coming; but the scoffers look only to laugh at the flashing meteors. "What is this?" they cry: "have the winds of the wilderness been sporting with the fiery tresses of our pillar, while it blazed in the darkness? It looks dimmer than usual this morning. These must be flakes blown off from its crest. A few more such midnight blasts, and its beams will soon be shorn."

This profane ribaldry is broken off in a moment, by the rush of the serpents into the camp. "Fiery Serpents!"—the shriek runs through like lightning from tent to tent. Every man seizes his weapon for his defence—stamps on the reptiles, but they cannot be crushed. They swarm, fixing on the aged who cannot flee; gaining on the swift as they run; stinging unawares the strong, and darting even on the babe and mother's bosom at the same time. "Much people of Israel died."

Now the universal cry to Moses is, "Pray unto the Lord, that he take away the serpents from us." He did; and a serpent of brass was lifted upon a pole, that whosoever looked might live. Thus a remedy was provided; but did all murmuring cease? If the *type* was treated in the wilderness, as the *ANTETYPE* is in the world, "the spirit and manners of that age," were characterized by some such scenes as the following: I hear one as he glances a half-look to the pole, say, "Why, it is only a piece of polished brass; what good can that do? It is an insult to our common sense: I must have a remedy that has reason to commend it; one approved by regular physicians. Moses must have as much *brass* as his serpent, to palm off such a nostrum upon us! I shall find healing herbs on Mount Hor for my wound." He rose to climb the mountain, and fell down dead.

I see another at his tent door writhing in agony, but busily rubbing to lint a piece of "the fine twined linen of Egypt." He says, "It is not the first time that I have been stung by serpents; and I have always cured myself. Come, brethren, assist me to soften this cloth; and when we have cloth enough to cover our wounds, I will produce an Egyptian salve from my stores which will soon heal them. We will have no serpentine cure; there, hold the bandages; I will show you that I can do without Moses in this matter." He bowed down to search the luggage for his salve, and fell dead upon it.

I see another, within his tent, surrounded by his family. They have just come from looking at the Brazen Serpent; and, being fully cured themselves, they are urging him to look and live. But he is busily engaged searching for an Egyptian Amulet, which has been mislaid, and which he is sure, would heal him if he could only find it. I hear him say, "where can I have put it! Woman! have you taken the amulet which I used to wear in Goshen? I do hope you did not throw it in, with your other golden ornaments, to the service of the Tabernacle! If you have, I declare I will wrest it from the hands of Aaron himself; for I value it more than I do his fine breast-plate. I

had it from a Memphian magician of great skill." In vain his weeping family try to woo him out to look at the pole in the camp. They entreat, entice him to use this remedy; but all remonstrance is met with the peevish reply, "I am not in such danger as you seem to imagine; if I had my own amulet, I should soon be well again. Come, produce it." He seized hold of his wife and fell dead at her feet.

I see another whose tent is on lower ground than the generality. His face is already livid, and the venom assaulting the seat of life; but he refuses to look, because he must cut away one side of his tent before he can see, clearly, the serpent on the pole. He is unable to move, but he will not sacrifice a piece of his tent, in order to see. He says, "I might as well die at once, as cut up my only tent, in a wilderness where it cannot be repaired. Moses should send his serpent here, or have it set up higher, that those of us who are encamped in the lower grounds might be healed without trouble or expense. He died, blaming his situation as the cause of his death.

Unwarned by his fate, others, in similar situations, take up his complaint. "It is a fine thing to be favorites; those who are allowed to pitch their tents in the midst of the camp, can see the pole without rising from their seats; but we who are at the outskirts, must toil through the crowd before we can obtain a glimpse of the serpent. It should have been set up on Mount Hor, where all could have seen it without stirring from their tent doors."—*They died complaining.*

If such were not the spirit and manners of some in that age, they are of many in this age. As Moses lifted up the serpent in the wilderness, even so the Son of man has been lifted up to draw all men unto him; but alas, how few look for healing to him whom they have pierced. Salvation by the blood of his cross, is held by many as more irrational, than healing by a brazen serpent. Other remedies are invented, preferred, and employed although as useless as Egyptian salves and amulets. But if the cross be to the Jews a stumbling block, and to the Greeks foolishness—to them who are called, it is the power of God, and the wisdom of God unto salvation.

#### INDIAN MISSIONS.

The editor of the Christian Advocate, has received the following very interesting letter from the Rev. Wm. Case, Superintendent of the Indian missions in Bay Quinty District, Upper Canada.

Belleville, U. C. Oct. 31, 1826.

The work of religion continued to be prosperous among the Rice Lake Indians, up to the 10th inst. More than 50 had renounced ardent spirits, and had become a people of prayer.

The Belleville Indians are persevering and doing well. We have commenced a house for schools and meetings for their use, on Grape Island, Bay Quinty, about six miles from Belleville. For two weeks I have been with them on the island, preparing for their settlement; and during that time I have been both delighted and edified by their Christian deportment. Their devotions are regular three times a day, and they are making improvements in singing and in memorizing portions of the Scriptures. Most of those who are here, about fifty, have got off the Lord's pray-



er and the ten commandments. Do you wonder by what means, seeing they know nothing about letters? Indeed, brother, in such a manner as I never thought of till we commenced on the island. It is by response. While we are employed out, Peter Jones, (besides superintending the cookery) is engaged in the wigwam, in translating portions of the Scriptures into the Chipawa. During the evenings, these portions are taught to the Indians, Peter pronouncing a sentence thus,—“*Ing-ke-che Noo-se-non Esh-pe-ming a-ya-yun.* (Our Great Father who in Heaven resides.) All the Indians at once pronounce the sentence, and so on. It is most delightful to see how earnestly these children of nature and grace, engage in learning the law and will of their Saviour in this way. Let all the pious remember them!

W. CASE.

### OHIO.

#### THE WESTERN RESERVE SYNOD.

This Synod met in Aurora on the 26th of September last.

The Committee appointed at the last meeting to consider the expediency of forming the Synod into a Domestic Missionary Society, presented their Report, which was adopted and is as follows:—

That in their opinion, as the Synod have obtained permission from the General Assembly to conduct their own missionary operations, it is expedient that the Synod be formed into such a Society, and they recommend the adoption of the following Constitution.

ART. 1.—The Synod shall be the Domestic Missionary Society of the Western Reserve.

ART. 2.—The object of the Society shall be to assist such Congregations as are unable to support a Pastor, and to send missionaries to such as are still more destitute, within the bounds of the Synod.

ART. 3.—The Synod shall annually appoint a Secretary, a Treasurer, an Auditor, and a Board of Directors, consisting of six ministers and six laymen. The Secretary shall also be a member of the board.

The directors are to appoint missionaries, designate their field of labour; superintend and conduct the business of missions, and report annually to the Synod; and also to prepare for the approbation of the Synod, a Report to the Board of Missions, of the General Assembly.

The following persons were elected Officers of the Society: Rev. John Seward, Secretary; Deacon Brainard Spencer, Treasurer; Mr. Moses Eggleston, Auditor. Rev. Messrs. Cowles, Coe, Pitkin, Treat, Bradstreet and Betts: Messrs. Hayes, Griswold, Sherwood, Andrews, Crocker and Kingsbury, Directors.

#### Extracts from the Narrative on the state of Religion.

No special change has taken place during the last year, in the general appearance and prospects of religion, within the bounds of the Synod. The means of grace have received a usual degree of attention, and have resulted in the addition of between two and three hundred members to our communion. A considerable number of these have recently become the hopeful subjects of renewing grace. Family prayer, with few excep-

tions, is maintained by the members of our churches. Sabbath Schools and Bible Classes, are in successful operation. These important institutions are exerting a salutary influence on the rising generation; but they have not as yet received that prompt and general support, which the interests of the community demand.

The Sabbath receives a respectful external attention from the members of our churches, but we fear it is not kept holy by all even of these. By many within our bounds, the day is fearlessly disregarded and profaned. Still we rejoice to learn, that in some places open violations of the Sabbath are less frequent than in former years. A decent, and in some instances an increased attention is paid to public worship. The monthly concert for prayer, though observed by most of our churches, is not regarded with that deep interest which its importance justly claims.

A number of Tract Societies have been instituted, through the instrumentality of which religious instruction is conveyed to many, who neglect other means of obtaining it.

An increasing interest is manifested in the cause of missions. A Domestic Missionary Society has been formed at the present meeting of the Synod. To render this institution as useful and as extensive in its operations, as the situation of this section of country demands, the influence, the liberality and the prayers of all the friends, within our bounds are requisite. We rejoice to hear that some of our congregations have begun to manifest their sympathies for the African race, by making collections either on the 4th of July, or on the Sabbath preceding, to aid the funds of the Colonization Society.

In the course of a few years, about 100 churches of our denomination have been formed on this Reserve, of which number 87 are within the limits of the Synod. We have 37 ministers of the gospel, 5 licentiates and about three thousand communicants.

#### Statistics, &c.

The Presbytery of Grand River Reported that they consist of 16 members, and have under their care 33 congregations, 3 licentiates and one candidate. That on October 20, 1825, they installed the Rev. Joseph Badger Pastor of the church in Gustavus; on May, 2, 1826, received the Rev. Enoch Boughton from the Presbytery of Hartford, and received under their care Mr. John Barret, a licentiate from the Presbytery of Erie; and on August 24, licensed Edson Hart to preach the gospel.

The Presbytery of Portage, reported that they consist of 11 members, and have under their care 20 congregations and one licentiate. That on the 4th day of October 1825, they received from the Presbytery of Grand River, the Rev. George Shelden, and on the next day installed him Pastor of the congregation in Franklin. On September 6, 1826, received from the Presbytery of Washington, Pa. the Rev. Ludovicus Robbins, and on the next day they licensed David L. Coe to preach the gospel. In four of their congregations, collections were taken up, either on the 4th of July or the Sabbath preceding, to aid the funds of the Colonization Society, amounting to \$40.50, of which \$20 were taken up at Hudson.

The Presbytery of Huron, reported that they consist of 10 members, and have under their care

29 congregations, and 1 licentiate. On the 22d Feb. last, they ordained Mr. Stephen Peet, and installed him pastor of the congregation of Euclid, and received under their care John Beach, a licentiate from the Presbytery of Otsego.

On the whole, it appears that the Synod of the Western Reserve is composed of three presbyteries—those of Grand River, Portage and Huron; that it consists of 37 members, and has under its care 37 congregations, 6 licentiates, and 1 candidate. The aggregate number of communicants in said congregations is 2978.

#### AUXILIARY FOREIGN MISSION SOCIETY, IN THE EASTERN DISTRICT OF FAIRFIELD COUNTY.

The second annual meeting of the Society was holden, pursuant to public notice, at the Congregational meeting house in Bridgeport, Oct. 4, 1826. The meeting was opened with prayer by the President. The report of the Treasurer was exhibited, by which it appeared, that he had received since the last annual meeting the sum of \$431.21, including two sacks of clothing, valued at \$43.54.

Rev. W. F. Vaill, Missionary to the Osages, and Mr. Edward N. Kirk of New-York, a missionary agent, were introduced to the meeting as a delegation from the American Board of Commissioners. After they had successively addressed the meeting, detailing a number of interesting facts respecting missions, on motion of Rev. Joshua Leavitt of Stratford, seconded by Rev. Abner Brundage of Brookfield, it was

*Resolved*, That it is only necessary to know the original condition of the heathen, and the effects of the Gospel among them, to call from every christian his sympathy, his prayers, his gratitude, and his contributions.

From the report of the Executive Committee it appears, that the friends of the Lord Jesus Christ in this district have testified their attachment to the cause of missions, by contributing to the several local Associations the sum of \$423.84, being \$32.20 more than was contributed the last year. In comparing this result with that of the preceding year, it ought to be kept in mind, that the contributions of the present season are not in any sense to be ascribed to the novelty of our present system. It might, perhaps, have been expected, that such an arrangement would accomplish a good deal at first by the very novelty of the plan. But we think the greater part of our present income may be fairly considered, as a free will offering to Jesus Christ; and as originating from principle and not from sudden impulse.

The report closes with the following animating remarks:—

The conversion of the world, christian brethren, is a great work. It is *God's great work*, on which he lays out his power and wisdom, in a peculiar manner. But great as it is, he has appointed it to be done by christians. This is a post of honor in his kingdom, which cannot be earned by any services, or purchased by any gifts. It goes by inheritance to the children of God. And shall the King's sons turn back from their noblest honors, because bearing the honors of the kingdom of heaven involves sacrifices and self-denial? Shall they discredit their adoption by preferring their

ease, or their wealth, to the conversion of the world?

The work is great, and great also is the object. How glorious will our God appear, smiling upon a converted world, and ruling on earth over a people made willing in the day of his power. How delightful the scene, when the influence of the gospel shall prevail among all nations. Then there will be "Glory to God in the highest, and on earth peace, good will to men."

There is no want of means. Neither is there any lack of a blessing upon the means already used. We have the testimony of eye witnesses, that every dollar expended turns to good account. Ever since the Protestant churches awaked to the duty of converting the world, the preaching of the gospel has been continually proving itself "the power of God and the wisdom of God." The successes of the past year are as signal as those of any that have preceded it. Look, brethren; not only are the fields white to the harvest, but every laborer who enters, reaps his bosom full of wheat. In the Sandwich Islands, in the Mediterranean, in India, in Ceylon, in Africa, in Greenland, in North and South America, the work is going on. And scattered all over the globe, there are now missionaries; about one to a million of heathen, laboring to convert them to Christ. Our own venerated parent Board has already one hundred and fifty laborers in the field, teaching among thirty millions of people, educating eight thousand of their youth, conducting five printing presses, and urging forward all the apparatus of evangelization. And although we may say, with propriety, "what are these among so many?" yet Jesus Christ can give a wonderful increase. The means are abundant. There is wealth enough among professors of religion now, to convert the world. And every new convert adds to the capital stock by which this enterprise is carrying on. And the spirit of liberality is increasing, in our country and in others. The means also of calling forth the charities of christians are improving. Our system of collections is already adopted by nearly one thousand associations auxiliary to the American Board. Some of these belong to other denominations, who prefer uniting with us rather than not to do any thing for foreign missions. We affectionately call upon the friends of missions among ourselves, to come up to the help of the Lord in this his exigency, and to employ not only the hand of charity in doing, but the heart of wisdom in devising, liberal things, and introducing new modes to fill the treasury of benevolence.

Among other new expedients, your committee recommend that the society direct the establishment under their auspices, of a place of deposit, in this town, for the *reception and sale* of such articles of produce, manufacture or commerce, as may be sent for that purpose by individuals, who can contribute specific articles easier than money, to the cause of christian benevolence. A single society, consisting of not a large number of females, have this year raised sixty dollars for your treasury, besides other sums, by the sale of their work. And your committee are persuaded, that the object of a charitable depository, where all such articles would be received and disposed of to the best advantage, would commend itself very much to the wishes and hearts of the people.

Brethren, the times require action; and the signs



of the times animate to action, and the power and promises of God encourage action. And who will remain inactive? Who that loves the Saviour's cause, can remain at ease, when we know that our labor is not in vain in the Lord? We know that the work can go on. And if we believe it to be carried on by human instrumentality, who can be easy without a shoulder to the wheel? who can bear to see such great things doing, and not have a hand in it?

From the N. Y. Observer and Chronicle.

#### FAMILY DISCIPLINE.

Foolishness is bound in the heart of a child; but the rod of correction shall drive it far from him. Withhold not correction from the child: for if thou beatest him with the rod, he shall not die. Thou shalt beat him with the rod, and shalt deliver his soul from hell.

Prov. xxii. 15—xxiii. 13, 14.

**MY WILL BE DONE—on earth as it is in heaven.**—This, Messrs. Editors, is no part of the *Lord's Prayer*. But it is the *whole* of the natural temper of men. It is the native prayer of the human heart—the petition to the universe, which it urges spontaneously, imperiously, and with deep-toned obstinacy. The *opposite* of such a prayer is—religion, preferring the will of God to our own; and surrendering, with a child-like simplicity, our will to *whatever* is pleasing to our Maker. We often speak of the docility of a child, as the standard of our christian docility; but, the image is to be qualified. We assume an abstraction, not a fact; and argue from ideal childhood—from what a child ought to be, and often appears to be,—not from what a child is! Some children have sweet tempers, and sweeter countenances, and still sweeter manners, and most fascinating glee and gambols; and should we argue from those infantile charms of appearance, that the *moral tone of the soul* was equally benign and amiable, we should be brought to a conclusion contradictory of the word of God, and of all moral observation, and moral experiment, and moral evidence.

I have an anecdote in point. It was in the family of a pious minister who had then a revival in his congregation, that the matter occurred. "Electra," said her mother to a little daughter of two and a half years old, playing on the floor, "bring me that apple, my dear." She looked at her mother, said "No" with indifference, and resumed her play. Her mother rejoined, "Bring me that apple instantly;" and was answered, "I won't."

Things now became in earnest; and after several more orders and refusals, the case was resigned to the father, who was present and had observed the scene. With a tone of authority and yet benevolence, he reiterated the mandate. "Take that apple to your mother, my child!" Electra arose, went to the place where the apple was, picked up a chip that lay near it, returned, threw it in her mother's lap, and was going to her play. Her father here took hold of her, brought her near him, expostulated, warned, and then re-ordered her. Her sulienness deepened into silehee and malignity—*my will be done* was her deliberate position. Her father was one of those thorough-going Christian moralists, who believe no better ethics can be made by man than God has made for him in his word, and who carry practice with theory, as well as theory with Scripture. He took down the provided birch from the top of the old clock, and very

dispassionately applied it to the obstinate offender. Electra screamed, and begged, and squirmed, and called for her mother—who first interfered with very *cruel* advocacy, and then, in a flood of tears left the room. Her father forbore, and tried her again. She walked, pouting and sobbing, to the apple, stood still near it, and said—she *could* not pick it up. Her father understood the nature of her inability, and its true relation to accountability. It was *just such an one* as keeps a sinner from obeying God! Her father paused for some minutes: Electra looked alternately at the apple and at him, pouted, rubbed her eyes, and said again that she could not pick up the apple.—Another whipping was the consequence. Electra screamed louder than ever, begged and *promised*.

On this, her father tried her again. She went to the apple, stood still, held her eyes to the floor, said and did nothing. Here some sympathetic spectators—friends of the family, visiting—began to plead and apologize for the sufferer, and to insinuate that it was useless and tyrannous to persist.

Her father, with a look, gave them their answer and his sentiments. He again applied the birch, and let not his soul *spare* for her crying. Her promises were now frequent as the rain-drops of a shower, and yet fewer than the steady strokes of *enlightened love*, that honored the commandment of God, and subordinated the sympathies of a father to the duties of a christian. As soon as he ceased, while his steady carriage had awed the circle into silence, Electra showed another creature; she ran to the apple, took it up, and brought it to her father. Her actions spoke her obstinacy gone, her pride subdued, her temper humble, tender, penitent. Her mother was called. As soon as she entered the apartment—"Electra," said her father, "put this apple where it was on the carpet;" she obeyed. Again said he, "Take it up and carry it to your mother." She obeyed, with alacrity and tears. "Come here my daughter." She came. "What a naughty girl was Electra,"—"Yes." To the questions, "Are you sorry—do you love Pa—will you be good—do Pa and Ma love you?" and others like them, she assented; constantly opening her arms, and raising her lips, for the kiss and the caresses of her father.

Her mother then began *her confession*; asked pardon for the improper strength of her feelings, and acknowledged that her love for the child was spurious in comparison with that of her husband.

The others united in the acknowledgement, while Electra's tears were drying, and her sobs diminishing on her father's knee. But the little penitent was really too weak to stand, and too sore to play. She was put upon her couch, where a sweet sleep and gentle applications, soon wrought her complete recovery.

Her father often explains to her *the will of God*, and the duty of submission to it, and the terrible consequences of obstinacy—and she knows *just what he means*! Electra is now a good girl, and one of the most obedient and promising of children—and her parents feel that it was not cruelty, but kindness, that used the means and obtained the result, according to the divine direction. Had her father only read his duty in her mother's tears, and done her mother's will instead of God's, and so *pitied* her obstinacy, and called it by some soft name, the awful probability is, that Electra would have retained the position, *My will be done*, and

felt its eternal bitterness! "Before destruction the heart of man is haughty, and before honor is humility." Parents, do your duty! Be kind! and act, as well as pray, for your children. Think of Electra, and of Prov. xxii. 6.

PHILODEMUS.

### BIBLE CLASSES.

[Communicated for the Recorder and Telegraph.]

Minot, Nov. 1, 1826.

REV. MR. WILBUR,—Dear sir,—I embrace the first convenient opportunity, since I last saw you, of writing a line according to your request, giving some account of the origin and progress of the Bible classes in this town.

You may, perhaps, recollect the occasion, which providentially brought us together, in the stage coach, on our ride to Portland, about the commencement of the present year. From your conversation with me then, and what the Rev. Mr. Jones, our minister, and I, heard from you and others at the Cumberland Conference of Churches, we determined to attempt something of the kind in Minot.

It was a new thing, and required to be touched with caution: a failure would have put us back for years. After consulting with Mr. Jones, and Mrs. L. it was resolved to invite all the young ladies in the neighborhood, to spend the afternoon and evening at our house, on the 30th of January; and they generally came. The object was gradually unfolded to them during the afternoon, and Mr. Jones and his wife dropped in to tea: after which the female domestics were invited to take seats with us. The meeting was then opened with prayer, and after some remarks by Mr. Jones and myself, and reading your "Address to a Bible Class," the question was put to each separately, if she wished to join a Bible class. All assented, and all but one cordially. There was a very general and evident excitement, and many declared it was the happiest day in their lives. Thirteen female members joined that evening, of which one was a professor of religion, and nine of the others have since made a profession, two are hopefully pious, and one removed from the town. The meetings were appointed to be held weekly, and at the first meeting for exercise, five more joined the class, all of whom have since made a profession. On the next, five more joined, one of whom was a professor, one has since made a profession, and two are hopefully pious. The next meeting, six more joined, of whom two were professors, and two are serious. The next five more, of whom two were professors, and two are hopefully pious. Afterwards, eight more, of whom one was a professor, and five have since made a profession, and one more is hopefully pious. A considerable number have since attended occasionally, whose names are not on the paper. During this time, four other Bible classes were formed in town, of which I am unable to state the particulars.

I return now to the males. On the same evening of the formation of the female Bible class, my overseer, understanding what was going on in the parlor, requested that the same thing might be attempted among the males. Three joined that evening, and subsequently thirty-four others; but from the occupation of the males, they have less leisure to attend to the subject, and the effect has

corresponded. Of the thirty-seven males of this class, four were professors, and eleven have since made profession.

Thus we see, of the female class of forty-two, seven were professors at the commencement, leaving thirty-five; of whom twenty have made a profession, and nine others give evidence of a change of heart, some of whom it is expected will soon come forward.

But this is not all. We have reason to believe that these Bible classes have been very instrumental in the late revival, in this place, which commenced after the organization of the Bible classes, and by which eighty-nine have been added to the church of Christ, two backsliders restored, and a number more are expected soon to join.

Hoping these facts will encourage you to persevere in your laudable endeavors to institute Bible classes, "knowing that your labor will not be in vain in the Lord," I remain,

Yours in Christian fellowship,

WM. LADD.

### AMERICAN SUNDAY SCHOOL UNION.

The Rev. Howard Malcom, General Agent of the "American Sunday School Union," who is now in this city, has handed us the following brief statement, to which we respectfully urge the attention of all the friends of piety and of our country. No Society is more truly national, or more justly comes in for its share in the patronage of the Christian community. We had no conception of the feeble aid it has received from without the limits of Philadelphia, till we read it in this statement of Mr. M.—*Obs. & Chron.*

The American Sunday School Union is suffering perplexities of the most trying kind, from the magnitude of its operations and the scantiness of its means. Weak Unions and new Schools in various parts of the continent look to it for aid, which can be rendered only to a partial extent. Orders for books with the money cannot always be expected promptly, from the insufficiency of the stock in the Depository. The Board labor with great assiduity, to keep pace with the necessities of the Schools; and the actual rate of printing, is now 70,000 pages 13mo. per day! Contributions are earnestly solicited. Only fifteen ministers have been made life members, by the payment of thirty dollars or upwards. The city in which the Society is located, has thus far sustained it almost alone. From the last Report (in May 1826) it appears that only about *two hundred and fifty dollars* had ever been received from individuals in any other part of the country! Bible and Tract Societies can never do all their work, unless Sunday Schools teach multitudes to read, to whom otherwise the Bible is a sealed book. Colored adults have generally no other means of instruction than Sunday Schools. The very stability of our free institutions depends on the virtue of the populace; and to maintain this, there is no other effective system of means in operation. A mere fraction of the sum expended annually on works of defence, would do more to secure the permanence and prosperity of the nation, than any bulwarks which art can rear. This suffering Society appeals to every patriot, to every man who wishes to see our African population prepared for emigration to their own continent—to every lover of good morals—to



every respecter of the Sabbath—to every friend of the church.

Address to any officer of the Society at Philadelphia.  
H. M.

### LIBERIA.

We are happy to correct a mistake which has been introduced into public papers respecting the extent of the mortality among the emigrants from New-England. In letters from Mr. Ashmun, the Governor, to a friend in this vicinity, dated June 21st, and August 2d, in which he declares that it was his "uniform determination to state all the facts" which relate to the health and interests of the Colony, and which the friends of emigrants and of colonization could feel a desire to know,—he tenderly alludes to the disastrous fate of the *Vine's* company, and specifies the number who had died, to be *fifteen out of the thirty-four*. He expressly adds, at the latest date, that the survivors from New-England were more decidedly convalescent than in June.—*Rec. & Tel.*

"And how, my dear sir, will the good people of New England interpret the dispensation? What *practical* inference will they draw from it? All sensible and good people the world over, however related separately to the different benevolent objects of the age, will I doubt not regard and esteem it much alike. And I am persuaded the people of New England, particularly, such as aided in the outfit of the *Vine*, think too soundly and reason too justly to give way to the first disheartening impression which this bitter disappointment of their hopes is calculated to make on their mind. To the patrons of colonization in North-Carolina, by the same conveyance and under the same date, I can say, 'Of 139 persons, natives of your State, who sailed from Norfolk, 20th February last, several of them in bad health, not an individual has suffered much from sickness in consequence of their emigration to Africa. And the health of all the valetudinarians of the expedition is either materially improved or wholly re-established. All have felt more or less severely, the usual symptoms of fever, ague, and prostration of strength, necessarily attendant on the revolution which the animal system is obliged to undergo on its transition from a temperate to a tropical climate. But from this slight indisposition all were so far recovered at the end of two months after their arrival, as to proceed to occupy their lands, on which they have been diligently employed ever since. Most of them have now cleared their building lots and nearly completed the temporary houses in which it is usual for the colonists to lodge themselves for the first twelve months,—at the end of which term any industrious man, with the aid received from the public store-house, may have built one of permanent materials and workmanship.'

"It would be a rash conclusion of our North Carolina friends—that no emigrants from that state will be destroyed hereafter by the climate of Africa; and why not equally wide of all sober calculation in our New-England patrons to determine from a single experiment, that one half of their emigrants shall be cut off in the first six months?

"I have not left my room for a month, suffering the effects of a bruise I received on the 13th of April, in forcing a landing at Trade Town; but I have the satisfaction to look occasionally through

my window upon a prosperous and happy Colony. The Rev. Mr. Holton has sunk at last, in despite of our nearly confirmed hopes of his recovery. He expired in peace with God and his own conscience on Sunday, July 23d, 3 P. M. He suffered little at any stage of his illness, and seemed from an enlightened faith in the promises of God, most perfectly resigned to his pleasure throughout."

### TRACTS.

#### *Good effects of Tracts in Steam-boats and under the Bethel Flag.*

From a Clergyman in Quebec, Canada.

Having the opportunity, I will state a fact or two to evince that next to our Lancasterian and Sunday Schools, Religious Tracts are at present the most efficient instruments of doing good, which can possibly be employed in this Province. I was detained sometime ago, three days and a half on board a steam-boat in the St. Lawrence, with a crew probably of 250 souls of all classes. Gambling was the universal and sole employment on the first day. On the second I proposed to one of the members of our church who was on board, to distribute some Tracts, both in French and English. The consequence was, that the profaneness, intemperance and gaming which had molested the cabin passengers disappeared; and the whole forward rooms and decks were occupied by persons listening to the readers in small groups, or in mild and interesting queries and replies, intermingled with shrewd and amusing observations upon the topics suggested by the different Tracts; the parties often attempting either to transfer to each other, or to evade the personal application of the truth. I never before witnessed so triumphant a testimony to the beneficial results of these blessed messengers of evangelical truth.

After preaching under the Bethel Flag, also, I generally distributed from 150 to 250 Tracts; and instead of riot and disorder, which are so common on our wharves, it was usual to see those who had received them calmly perusing alone, or reading aloud to listeners around them, the most awakening and pungent of all the Tracts which have been issued; and it is an undeniable fact, that the preaching under the Bethel Flag, combined with the dissemination of the Tracts, tended more to repress Sabbath-breaking and its concomitant abominations in the lower town of Quebec, than all the other methods, both civil and religious, which our ingenuity has set in operation.

Wishing the American Tract Society an exuberance of the divine benediction; its Publishing Committee an unfailing supply of the wisdom that cometh down from above, and all who are engaged in it the joyous reward of them who turn many to righteousness.—*American Tract Mag.*

#### *A Profane Swearer reformed by a Tract.*

In the summer of 1825, I left the Tract entitled "The Swearer's Prayer," in a place where it would be found by a companion who was notoriously wicked and profane. A few weeks afterwards I went to the place where I had left it, and found it with a few lines written on the margin with a pencil, of which I do not precisely recollect the words, but the amount was as follows: "The writer has missed his aim in thinking that a pack of lies is a proper means of breaking a bad habit;

and it would be better for him who has left this here, not to repeat such an insult." I wrote at the bottom, "Reprove a wise man and he will love thee;" and left the Tract in the same place. At my next visit I found it torn in a number of small pieces. I was immediately reminded of a fact recorded in ancient history, of a certain king, who on receiving a petition from a poor person, hastily glanced at it and returned it unanswered. The petition was presented the next day, and treated in the same manner. The petitioner repeatedly presented it with the same ill success, until at last the king being exasperated with her importunity tore it to atoms. These were carefully gathered up, stitched together, and again presented. The king struck with her perseverance, read the petition, and immediately returned a favorable answer. This circumstance being brought to my mind, I determined to try a similar experiment. The fragments were put together in their proper order, and replaced in the drawer in which the Tract had before been laid. Soon after the Tract disappeared, and I heard nothing more of it until eight months afterwards, when I had a conversation with the person for whom it was intended, and he said, "that he had determined, by the grace of God, to leave off the practice of swearing. He had treated the Swearer's Prayer with contempt when he first saw it; but when he found the fragments re-united, he believed that I was in earnest. He took the tract home, read it carefully, and resolved to swear no more. He had determined not to part with the tract as long as he lives." A great reformation in his conduct has taken place, and I cannot but hope that a work of divine grace has been begun in his heart.—*ib.*

### The Safe Contract.

A striking Tract Anecdote.

A respectable merchant of one of our principal cities, was travelling about five years since, in the county of B. in the State of New-York, and arrived, on Saturday evening, at a public house, where he had been accustomed to lodge in travelling that way. After having taken some refreshment, in connexion with a number of travellers, among whom were two or three families removing to the New Settlements, he began the distribution of a Tract to each individual, presenting the Tracts in a respectful manner, and recommending them from the pleasure, and as he hoped, advantage, which he had himself derived from their perusal. To the families which were removing to the New Settlements, he gave several, to be carried with them to the place of their destination. Before he had completed the circle of his distributions, he offered a Tract to a poor man, who declined receiving it, saying, "It's of no use to give one to me, sir, for I can't read it." "Well," said the merchant, "it is probable you are a married man, and if so, perhaps your wife can read it to you." "Yes," said he, "my wife can read, but I have no time to hear it read." "You certainly can hear it read to-morrow," said the merchant, "which is the Sabbath?" "Sir," said he "I have no more time on the Sabbath than on any other day: I am so poor, I am obliged to work on the Sabbath. It takes me the six days to provide for my family, and on the Sabbath I am obliged to get my wood." "If you are as poor as that," said the merchant, "you must

be very poor." "I am," said he, and proceeded to mention that he had no cow, and his family was very destitute. "It's no wonder you are poor," replied the merchant, "if you work on the Sabbath. God will not prosper those who thus profane his day. And now," said he, "my friend, I have a proposition to make to you. You, landlord, will be my surety that my part of the contract shall be fulfilled. From this time, leave off working on the Sabbath. If you have no wood with which to be comfortable to-morrow, get a little for your necessities, the easiest way you can, and then on Monday morning provide a supply for the week; and hereafter, leave off your other labors every week, early enough to provide a full week's store of wood on Saturday. Quit all your work on the Sabbath; reverence that day; and, at the end of six months, whatever you will say you have lost by keeping the Sabbath, I will pay you, to the amount of *one hundred dollars*. The poor man solemnly confirmed the contract, and the landlord engaged to be responsible for the due payment of the money. With this, their interview, which had been continued for a considerable length of time, and withal a very serious one, was closed.

### A Second Meeting.

About five months afterward, the merchant put up again at the same public house, for the night; and before he retired to rest, began, as before, to distribute to each person present a Tract. He observed a plain but well dressed man, who seemed to be eyeing him with special interest, and who, when he approached him, said, "Did you never distribute Tracts here before, sir?" "Probably I have; I am not unfrequently distributing them." "Did you not, four or five months ago, give a Tract to a man here, who said he worked on the Sabbath?" The merchant, who, as the time for fulfilling his engagement had not arrived, had not before thought of it during the evening, then replied, that he recollected the circumstance very well. "Well, sir," continued the other, "I am that man. I carried home the Tract you gave me, (it was the Tract entitled, *Subjects for Consideration*, No. 48) and told my wife every word of our conversation. She said you were right; and we sat down together, and she read the Tract aloud. So much affected were we with the Tract, and with what you had said, that we scarcely slept any all night. In the morning we rose, I went and procured a handful of wood, with which to get our breakfast, and after breakfast was over we sat down and read the Tract again. By and by one of our neighbors came in, as was usual to loiter away the day in vain conversation. We told him what had happened; he said you were right; and my wife then read the Tract again to him and myself. Other neighbors came in, and we did the same by them. They came again the next Sabbath, and we again read the Tract to them; and now, sir, we have at my house, every Sabbath a religious meeting; that Tract has been read every Sabbath since I saw you, and the reading of it is now accompanied with religious conversation and prayers!"

"Well," said the merchant, "if you have kept your promise, you perhaps would be glad of your money.—How much am I to pay?" "O nothing, sir," replied the other; "I never prospered so as I have since I observed the Sabbath to keep it holy."



When I saw you before, I had no cow—now we have a cow, and all our wants are comfortably supplied. We were never so happy before; and never can be thankful enough for what you have done for us."

The landlord assured the merchant, that he never had known such an alteration in a neighborhood, as had taken place in that since he was last there. Before, the whole neighborhood spent their Sabbaths at work, or in visiting, fishing, hunting, and other amusements; but now they were seriously attentive to the subject of religion, and met every Sabbath for the worship of God.—*ib.*

## RELIGIOUS INTELLIGENCER.

NEW-HAVEN, DECEMBER 9, 1826.

### YALE COLLEGE.

From the Catalogue of Yale College, just published, we make the following summary.

The Senior Class contains 81 students—the Junior, 88—Sophomore, 94—Freshman 66; making the whole number of undergraduates, 329.

Theological Students, 31—Law Students, 10—Resident Graduates, 4—Medical Students, 80. Total, 454.

#### *Theological Department.*

The Instructors in the Theological Department, are a Professor of Didactic Theology, a Professor of Sacred Literature, and the Professors of Divinity and of Rhetoric in the classical department of the college.

The whole course of instruction occupies three years. No charges are made for the tuition and lectures. No funds have as yet been granted to this department, for defraying the expenses of indigent students.

#### *Law School.*

The Law School is under the instruction of the Hon. David Dagget, a Judge of the Supreme Court in Connecticut, and Professor of Law, and Samuel J. Hitchcock, Esq. Attorney and Counsellor at law.

In addition to daily examinations on the authors read by the students, a course of lectures is delivered by the Professor of Law, on all the titles and subjects of the Common and Statute Law.

The course of study occupies two years. Terms for tuition and use of library, \$75 per annum.

The Professor of Law will also, for the present, occasionally deliver lectures to the Senior Class in College, until arrangements are made for a systematic course, to be permanently continued.

#### *Medical Institution.*

The Instructors of the Medical Institution, are a Professor of the Theory and Practice of Physic and Surgery—of Materia Medica and Botany—of Chemistry and Pharmacy—of Anatomy and Physiology. A distinct course on Obstetrics, and another on the elements of Botany, is given by the Professor of Anatomy. The Institution is furnished with a Library and Anatomical Museum. The students have access also to the College Library and Cabinet of Minerals.

It must be with no little satisfaction and pride that the friends of this Institution still see it pursuing, as it ever has done, its silent unostentatious course. There

never was the time when they could with more reason rejoice in its prosperity, (saving always a spice of sympathy for its poverty) than at present. With institutions as with individuals, it seems wealth is not an indispensable to prosperity and distinction; nor poverty incompatible with a good name and a clear conscience. Turning neither to the right nor to the left, from her marked track of independence and impartial policy, she has continued increasing in numbers, extending her dimensions, raising her standard of pursuits, gaining patrons and popularity at every step of her progress. It must be conceded by this time by all, that Yale College is second to none of our institutions in the uniformity and tranquillity of her course; and in the consistency, dignity, and alacrity, with which she goes about her business of imparting intelligence and virtue.

This gratifying ascendancy may be attributed to many causes, but generally to principles which are among the elements of her constitution. To her strict, and if you please, rigid adherence to the rules of her government, turning aside neither for considerations of policy or profit; to the purity of her religion, and careful scrutiny over the morals of her members; to the eminence, and industry, and disinterested devotion of her Officers; and to her rare local advantages.

The process by which this nursery of our leaders our teachers, and our rulers, is dispensing good to our country, is silent and insidious, but none the less important and worthy of admiration. It is indeed a rare and important tributary of the sea of life,—in its annual ebbs and flows, flooding its surface with light and intelligence. We are not aware, in our passing thoughts, of the part that a College is acting in the scene around us. It is not until we cast about us a moment, and discover how many of our citizens of influence, and trust, and distinction, it has furnished us. The institution that has thus the nurture and culture of the minds which are to sway society, and impart to life its "lights and shadows," certainly deserves the friendly and solicitous regard of all men who love their fellows or their country.

The recent restoration of Professors Silliman and Goodrich to their health and duties, will meet with congratulation from every one who knows them. Mr. Goodrich has recently returned from a visit to Europe, highly benefitted in his health.

The late establishment in college of a Gymnasium, of athletic exercises, for the health of its students, is at present a subject of much novelty and interest. Gymnastic exercises have for some time past been in use in most of the schools of instruction in Europe, and are now becoming an object of speculation and experiment the world over. The *Gymnasium*, or place for exercise, consists of a large yard, fitted out with its requisite machinery; which consists of a variety of masts, knotted ropes, ladders, horizontal bars, rods, and spars, for exercise in climbing, leaping, swinging, and other bodily efforts. These exercises are commenced by a gradual progression, and pursued under a systematic and strict discipline. They have been selected by eminent physiologists,

with an eye to the anatomy of the body, and are designed, therefore, to bring into action, every muscle. Under such auspices, we look for the day, when our great scholars and eminent men can no longer be picked out by their broken and inefficient constitutions—when great minds shall have toiled for some other purpose, than to excite our pity that they have not a tenement fitted to them.

Mr. Edward Beecher, late of Yale College, left this city during the present week, for the purpose of taking the pastoral charge of the church and congregation in Park-street, Boston, to which he was recently invited.

#### PALESTINE MISSION.

In one of our late numbers we published a letter from ASSAAD, a young Arab in the school under the direction of the American Missionaries at Palestine. We published, also, some extracts from the journals of Messrs. Goodell and Bird, from which it appeared that Assaad was persecuted and imprisoned. From subsequent letters we learn that there are two persons of the same name. Assaad Shidiak is the oldest and now in confinement: Assaad Jacob, the writer of the following letter, is a lad about 13 years old.

*Beyroot, July 29, 1826.*

My dear friend,—I wrote to you a month ago about myself; I write to you now about the school in Beyroot. The school is very good, and there are good many scholars; the most of them are Greek, some Mussulmans, some Jews. I thank you much about this; because the scholars did not know nothing, nor to read, nor to write; now they know to read, and to write, and they know who made the world, and in how many days, and what He did in the Sabbath day; and they know who was Moses, and who was our Lord Jesus Christ, and who were the Apostles, and who baptized our Lord Jesus Christ, and when he died, and how He died, and why He died, and after how many days He arose; and they know where goes the bad man, when he dies, and where the good man goes, when he dies. And I hope they will be Christians from your charity. Oh! I thank you about this very much. I tell you, I read with Mr. Goodell every night in the Gospel. Many come, and read with us, and think about the true religion. Oh! pray for them. On the Sabbath day, many come, and read with us. Some of them are Greek, some Greek Catholics, some Maronites, some Armenian, some Mussulmans, some Jews. I am with Mr. Goodell in his house. I learned the English and the Italian with Mr. Goodell and Mr. Bird. I know now in Greek, and English, and Italian, and Arabic, and in this day I began to learn the Turkish. I thank you to pray for me, and remember me in your prayer. I thank you to send me your letters, and your good books. I write to you my name in four languages, which I learned. I thank you to pray for the priests in this country, because some from the priests don't let the people read the Gospel. I tell you what the priest told me, when I asked him for to give me the Gospel for to read a chapter in John. He said, "no; the Gospel is not for every one, but for the priests alone." I told him, "the Gospel says, Search the Scriptures." He said, "the Gospel is given for the priests alone." I asked him again for to give me it. He said, "are you foolish? do you not understand me?" and he did not give me it; therefore pray for them to let the people to read the Gospel. Oh! pray for them! Oh! pray for the Patriark, because he put one in prison, and bound him with chains, and beat him much, and per-

haps he will kill him, because he loves the Gospel, and reads it, and he don't believe the Pope is the head of the Church, and he don't believe in the Saints, and don't worship them, and he loves to preach the Gospel; and his name is Assaad Shidiak. Oh! pray to God to save him from the hand of the Patriark for to preach the Gospel; and pray for the Patriark to become Christian like Paul; because Paul was persecuting the Christian, and then became Christian.

I am your unknown friend,

ASSAAD JACOB.

Extracts of a letter from Mr. Goodell, respecting the school, dated

*Beyroot, Jan. 17, 1826.*

Dear sister in Christ,—In the name of our Missionary circle, I reply to yours of April 5, 1825, which came duly to hand the 6th of October following. We give thanks to the great Lord of all, that your efforts and free will offerings in behalf of the Arab school were made with so much cheerfulness; "not grudgingly, or of necessity, but of a willing mind," with gratitude for another occasion of shewing your love to Christ, and your zeal in his cause. Present our Christian salutations to those dear friends, who contributed of their substance for its support. We trust, that they will be favored with many such opportunities of serving their Redeemer here below, that their consolations by Christ may also abound, and that their "joy may be full."

It is now nearly a year and a half, since I first wrote you respecting the school. Then it consisted, I think, of but thirty regular scholars; now it consists of eighty-five, and during the last ten months has occasionally consisted of ninety. Then it had one teacher; now it has two. Then it embraced none except those who were of the Greek church; now it numbers seven Mussulman boys, and as many Maronite. About that time, it had so much to encounter from the ignorance, prejudice, superstition, and craft of men, that it became diminished in numbers, and was threatened with entire extinction; but, for nearly a year, it has met with but little opposition, and has prospered. Then it stood alone, the object of envy or derision among the Arabs, and of hope, fear, and anxiety in our own bosoms; now it is the parent of several others, that stand up with it before the world, and share our prayers.

This school is exceedingly near to us. Though it is next door to the Greek church, and of course under the immediate eye of the priesthood, yet it is entirely under our own direction, and the Bible is the only school book. It is very pleasant to see so many immortal beings, who have just commenced their existence, brought within the influence of God's word, and of Christian instruction. It is pleasant to hear them read, recite their Scripture lessons, and answer the questions proposed to them, in many instances with so much promptness, as to extort the confession from the aged bystander, "that boy knows more than I."

Many of the children are lively, interesting, and promising. A few have attended to Grammar, and a few are learning Italian. In writing and spelling, the school would not probably sink in comparison with the generality of schools in New England, but in reading it is much inferior. The manner of reading in this country, and especially of reading the Scriptures, is exceedingly faulty. He that reads, nor he that hears the word of God, does not often appear to think of understanding it. And when you are informed, that in some of the churches, the priests are obliged to read aloud all the 150 Psalms of David every day in the church, whether any persons are present to hear or not, you will not be so much surprised to learn, that even the priests themselves, too frequently read the Scriptures, as children count, when they are trying to see who will count the most at a breath.

As the school has increased in numbers, so also



has it in expense; and, instead of fifty dollars a year, will require for its support not less than a hundred. But, as it has two instructors, and is large enough for two schools, you need not feel obliged to raise more than the fifty dollars annually, unless you are convinced, that you are not doing so much as you ought to do, and the love of Christ constrains you to do more. If the children of your Sabbath schools contribute for its support, it will become doubly interesting to us, and we shall feel, that "out of the mouth of babes and sucklings," the Saviour is emphatically saying to us, "Feed my lambs." O pray for us, that we may indeed feed them with knowledge and understanding, and that we may daily carry them in the arms of faith to Him, who condescended to take children in his arms and bless them, and who said, "Suffer little children to come unto me, and forbid them not, for of such is the kingdom of heaven." And remember in your prayers these precious little immortals. Shall they after all be only vessels of wrath fitted for destruction; and the knowledge they are acquiring, and the privileges they are enjoying, be only bitterness at the latter end, and an increase of their woe forever?

#### SCHOOLS IN NEW-HAVEN.

The Committee of the First School District of New-Haven, having discharged the duties that devolved on them, beg leave respectfully to present the following REPORT:—

During the whole of the past year, your Committee have supported four schools for the instruction of girls over eight years of age. These schools have generally been attended by as many scholars as the rules in force permitted, and have continued in as flourishing a condition as at any antecedent period. The members have been regular in their attendance, and for their improvement in the various departments of study, deserve much praise. The characters and qualifications of the teachers are too well known to this meeting to require any remarks respecting them at the present time. Your Committee, therefore, would simply observe that every thing has been done which could reasonably be expected—and that the situation of the schools during the whole year has been such as to reflect great credit upon those to whose charge they were entrusted.

For six months of the past year your Committee have supported twelve schools for small children of both sexes. The numbers attending at these schools have been various, though in general they have not fallen much below the complement allowed. The proficiency of the scholars has been as great as in former years—and your Committee are happy in being able to state that they believe the teachers have made commendable exertions to promote the improvement of their pupils, and to render the schools under their care useful and respectable. For a considerable time, however, the opinion has very generally prevailed that the present system of instruction for children is liable to many objections, and admits of improvements. But on this subject your Committee will not detain the meeting by any observations, as they are informed that it has engaged the particular attention of several respectable gentlemen, who intend at the present time to communicate the result of their experience and reflections.

During one half of the year your committee have supported two schools for colored children; one in the upper and one in the lower section of the district. Both of these schools have been fully attended; and while on the one hand the teachers have manifested a deep interest in the progress and improvement of their pupils, on the other the pupils have exhibited a determination not to neglect the important privileges placed within their reach. Your Committee cannot but express their ardent desire that these schools may be continued, and produce on that portion of the community for whose benefit they are particularly designed, the most salutary effect.

Your Committee have supported during the whole year, the Lancasterian school, under the charge of Mr. Lovell. At the time your Committee entered upon their duties, the number of pupils in attendance at that school was less than it had been previously, and many of the friends of the institution began to be apprehensive that

their hopes of its permanent success would be disappointed. The scholars indeed never had been more perfect in their studies, and at no antecedent period had the instructor devoted himself with more ardor and ability to their improvement.—These circumstances being considered, the diminution of numbers was regarded as evidence of radical defects in the system itself. Your Committee feel themselves happy in being able to state, what is indeed already generally known, that the Lancasterian school is at present in a flourishing condition. The number of pupils on the books is 250, and upwards of 200 are in daily attendance. The higher classes embrace more members than at any time hitherto, and the proficiency and improvement of the scholars are such as to afford entire satisfaction to those who feel most interested in the prosperity of the school.—In the branches of Arithmetic, Geography, and Grammar particularly, the pupils are entitled to unqualified approbation; while in Elocution they exhibited in general a correctness and propriety that would reflect credit on those more advanced in age. Of the rare qualifications of the instructor of the school for his responsible situation, your Committee feel it superfluous to speak, as they are universally admitted.

One Thousand Eight Hundred and Fifty Dollars have been received from the School Fund of the State during the last year, and the whole amount has been faithfully applied according to the directions of the law, for the purposes described in this Report. Thus the opportunity of acquiring an education has been placed within the reach of every youth of this district; and your Committee with pride and pleasure state that, as in years past, this opportunity has been generally improved.

All of which is respectfully submitted.

A. R. STREET,  
CALEB MIX,  
S. P. DAVIS,  
J. H. COLEY,  
C. J. SALTER,

Committee.

New-Haven, Nov. 27.

From the Litchfield County Post.

#### CORNWALL F. M. SCHOOL.

This institution is by the A. B. C. F. M. formally abolished, and therefore all who have given money or notes, for a new Missionary building, and have received duplicate receipts from the subscriber, in the year 1824, are informed that by applying to Mr. Philo Swift of Cornwall, the Treasurer of the building committee, their donations and notes will be returned them. If they do not apply in due season, it will be presumed they relinquish their claims, and their donations will be appropriated for the expenses of the late School; or be committed to the disposal of the A. B. C. F. M. All donations for the institution obtained by the subscriber in the summer of 1823, were acknowledged in a quarterly report of his published in the succeeding October; all which sums were by the donor left to the discretion of the agency, excepting two donations expressly designed for a new building, and which will be returned to the donors if called for.

TIMOTHY STONE.

Superintendent of donations to the late F. M. S.  
Cornwall, Conn. Nov. 24, 1826.

#### FILIAL AFFECTION.

The long reign of winter was past, and a milder sun had revisited the earth. The scene was inviting, and I quit for an hour, the bustle of a town, to admire the beautiful of the works of God, as unfolded in the volume of nature. Having escaped from the hum of business in which I was accustomed to act, I ascended a little eminence, that I might gain a fairer view of the scenery around. The earth was clothed with beauty, the air was filled with the music of happy beings, and the ocean bore upon its bosom the treasures of successful commerce. All things seemed to speak the beneficence of a sublimer Being, and I wondered, if with such innumerable proofs of his goodness above, around, beneath, and within them, any of his children could knowingly violate his commands.

At this moment my attention was arrested by observing two men at a distance—the one apparently lifeless upon the ground, and the other endeavoring in vain to convey him to a dwelling not far remote. He raised the powerless body from the earth—removed it a few paces toward the dwelling—but could proceed no farther. He placed it again upon the ground, and seated himself by its side, as if determined not to forsake it. With mingled emotions of sympathy and curiosity, I hastened to the spot. Judge what was my surprise, and pity, and disgust, when I found a man in the vigor of life, waylaid and spoiled by that treacherous assassin—*Intemperance!* and a mere youth at his side, attempting in vain to screen his infamy from the eye of the world! I asked the lad—for his countenance beamed with intelligence—what motive induced him to manifest such kindness to one who had well nigh forfeited his claim to our compassion. "Alas," said he, "*it is my father!*" and the tears rolled down his cheek. I now perceived I had expressed myself incautiously, and endeavored to heal the wound which I seemed to have inflicted. "I know," said the youth, "he has forfeited his claim to the compassion of others, but not to mine. He has ruined his reputation, his family, and I fear, his never-dying soul: but how can I sunder the strong ties of nature? How can I forget the author of my being and the protector of my infant years?" I commended the warmth of his affection; but secretly admired that it should continue unabated, when the object on which it rested was become so wofully changed. "Sir," said the youth, as if discerning the tenor of my thoughts, "have you a father?" I replied that I had. "Forgive me if I make the supposition, that, in the providence of God you were called to look upon his lifeless clay! Suppose, even that his death had been hastened by crime!—would you on that account refuse him the last acts of kindness?" I answered that every feeling of my nature would revolt at the thought of it. "Then," said he, "you are prepared to appreciate the motives which actuate me: *I look upon my father as dead!* True he breathes, and the blood circulates in his veins—but is this all that constitutes human life? Where is the eye that once beamed so affectionately upon me?—it is closed. Where are the strength and activity of manhood?—they are fled. Address him—he hears not, answers not. Handle him—he perceives it not. But for me, the vulture might feast on his mangled limbs, and the very swine trample on his once noble image." And yet, I replied, the death of which you speak is not like the dissolution of soul and body—final and irrevocable. He will soon revive. "Alas!" exclaimed the youth, "had you once seen him returning into life, covered with the horrors of his own corruption—had you heard his midnight groans, and witnessed the gnawings of remorse within him—had you seen him struggling to reform, and at last seizing the oblivious cup, as the only refuge from despair—you would not, you could not have mentioned this frightful reanimation, as an alleviation of his condition. It is this very state from which he shrinks as an insupportable burden. No, it is nothing to be quietly laid in the grave with the common guilt of men, compared with the endless succession of assassinations which he inflicts upon his own body, and the final catastrophe to which they inevitably lead. He

dies a thousand deaths; and each prepares him for a darker, and still darker abode in the world of perdition. Oh my father! my father!"

The scene had now become painful to my feelings, and I wished to retire. But how could I forsake this affectionate youth, while discharging with such emotions the duties of filial piety? I offered him my assistance, and we conveyed the miserable victim of intemperance to his dwelling. And here the fountains of my compassion were opened anew. An interesting group of children and a disconsolate wife mourned over their sorrows with all the emphasis of grief, and refused to be comforted. I wished to administer the consolations afforded by the Gospel to those who innocently suffer; but my sympathies were overpowered, and I withdrew, overwhelmed with a sense of the cruelty, the guilt, the deadly and irreparable mischief of intemperance.

WANDERER.

From the Christian Advocate.

#### REMARKS ON REVIVALS.

*Mr. Editor.*—Every heart that has participated in the joys of the great salvation of God our Saviour, must I presume, be deeply interested in the advancements of this cause. No information, therefore, imparted through the medium of our religious prints, can be more welcome to the Christian reader, than accounts of "times of refreshing from the presence of the Lord." These I have ever read with the greatest avidity and the utmost pleasure. There is, however, one particular in which I think some of these descriptions of revivals need improvement, and which I would wish, through your Advocate, to suggest.

With a design, probably, of showing the extent and greatness of the revival, narrators sometimes dwell in their description, upon a "previous state of things." Hence, they sometimes write nearly thus, "When I came to this place, congregations were small—members cold—discipline neglected," &c. Such remarks argue a very imperfect and unsuccessful administration in the writer's predecessor. In more than one instance, in turning to the Conference minutes to ascertain the name of such predecessor, I have not been a little surprised to find it was a name whose "praise is in all the churches." From this, I have been impelled to believe that saying true, "One soweth and another reapeth." Though we must esteem those very highly who exert all their ability when the net can scarce be drawn "for the multitude of fishes," yet we must not forget those who have seemed to toil through a cheerless night in the same waters, and "caught nothing." They may put down the net, and we bring it to the shore, where our Lord will be ready to tell us, "I sent you to reap that whereon ye bestowed no labor: other men labored, and ye are entered into their labors." I have not been induced to make these observations in consequence of personally feeling the force of the remarks I refer to, for such has not been my unpleasant situation. Nor am I led thus to speak, from any thing published in the Advocate, so much as in papers of older date. Far be it from me, to write a sentence that would appear to disapprove of publishing accounts of revivals. Often, in reading them, has my heart appeared to mingle in the joys that abound when "God is visiting his people." Uniting my prayers with those who are engaged in the work of the



Lord, I would conclude by saying, that my only object in making these suggestions is "that both he that soweth, and he that reapeth may rejoice together."

NYKADENA.

From the Recorder & Telegraph.

#### PREACHING AND PRACTICE.

A respectable farmer became impressed with the truth that intoxicating liquors for men in health, are not only needless, but *hurtful*. He labored to impress this truth on the minds of his neighbors. He proved to them, in various ways, that the use of liquors is exceedingly injurious, and urged them to abstain from it. But, said one, Do you not, at times, have wine upon your dinner table? He answered, I do. Well, said the man, You must not then preach to us, against drinking rum; for it will do no good. *Men must practice, as well as preach.*

A minister once preached an excellent sermon against intemperance. At the house where he put up, was an intemperate man. He was at meeting and heard the sermon. At the close of the public service the minister returned to the house, and was furnished by the head of the family, as was once the fashion, with spirituous liquor. He drank, and the intemperate man drank. On Monday, the intemperate man, as usual, made his way to a store for the purpose of procuring his favorite draught. But, said the merchant, Did you not hear Mr. —'s sermon yesterday? I did, said he, and an excellent sermon it was; but when he got home, we offered him some spirit, and he drank, and I drank, and it passed off very finely.

Now, although that man seemed to like the sermon well, he evidently liked the *practical* application better. But what good did the sermon do? And what good can any sermon, on that subject, with such a *practical* application, be expected to do? None: for ministers, no less than farmers, to preach effectually, must *practice*, as well as preach.

E—a:

The Rev. Joseph Elliot, in a letter dated *New-Ipswich, Nov. 22*, communicates the pleasing intelligence, that the work of grace in that vicinity the past season has been powerful. He has baptized 76 in the last six months, and there are other candidates for the ordinance. Those who have recently "put on Christ," give evidence of their attachment to him and his cause, by encouraging missions, and the benevolent institutions which are ministering to the necessities of man. Two Dorcas Societies have been lately formed, whose object is to clothe Indian children, and beneficiaries at our public seminaries.—*Ch. Watchman.*

An *African Female Tract Association* was formed in the city of New-York, Nov. 20. Its Board of Directors, with the exception of the principal Directress, consists wholly of colored females. Twenty-five cents constitute membership. How evidently is it a trait in the religion of the gospel, to teach us not only to minister to our own moral necessities, but to the moral miseries of others. Were all engaged in this labor, our world would rival Eden; for all who were thus influenced by the spirit of Christ, would be entitled to a larger promise than was made to Adam in a state of innocence, the promise that they should *never* perish, but have eternal life.

INDIANS.—The Baptist State Convention of New-York have three mission stations among the Indians in that state. The one at Oneida, has a school of about 40 scholars. Mr. Jesse Elliot, has lately been ordained pastor of the church, and takes charge of the school. At Tonawanda, there is a school of 19 scholars, under the care of Mr. Abel Bingham. Seven persons have professed faith in Christ, the year past. At Squawky Hill, on the Genessee river, a station has been lately commenced by Mr. Ransome Havey, who has about 13 scholars.

#### THE PENNIES.

##### *Or the wonder-working power of Little.*

It often surprises us when we reflect on the large sums that are annually raised to support the different pious and benevolent institutions which are the glory of our age, that they are not augmented by the munificent donations of the affluent, so considerably as by the united contributions of the middle and lower classes of Society.

This principle seems to have been well understood by the founders of Methodism. How many of their most valuable and efficient institutions have been supported for years by the small but regular weekly subscriptions of its members. From one penny to six pence per week, which when looked at by itself, seems almost too insignificant to deserve notice, in reference to the support of any great undertaking. And yet these pence, when regularly collected from hundreds of thousands, prove an ample, and I had almost said, an all-sufficient resource.

A celebrated minister from Wales, being called upon some time since to advocate the cause of the Bible Society, at a public meeting in London, perceiving a number of poor Welsh present, addressed a few sentences to them, in their own language, which were perceived to produce a very powerful effect upon them. This excited curiosity to know the purport of those sentences. "O," said he, "I was talking to them about the pennies. I told them that in passing over the mountains, in my way to this place, I saw the rills running down the sides of those mountains, and I said to them, 'Rills, where are you going?' 'O,' said they, 'we are going to the valleys to join the streams.' Then I said to the streams, 'Streams, where are you going?' 'O,' said they, 'we are going into the rivers.' 'Rivers,' said I, 'where are you going?' 'O,' we are going into the sea, and there we will bear your greatest ships, and toss them about like feathers.' Now I am come to this Society, and I look at the pennies, and I say, 'Pennies, where are you going?' 'O, we are going to the branches.' 'And branches, where are you going?' 'O, we are going to the auxiliaries.' 'And auxiliaries, where are you going?' 'O, we are going to the pocket of the Treasurer, in London, and then he will scatter Bibles over the face of the whole earth.' O, my friends, TAKE CARE OF THE P-NNIES."

#### Obituary.

DIED,—In this city, on the 24th ult. Mr. John Heaton, merchant, aged 40.

At Guilford, Mr. Benjamin Bartlett, aged 57; Mr. John Walker, aged 69; Mrs. Sarah Amis, aged 79.

At Newtown, on the 21st ult. Benjamin F. Shelton, Esq. Attorney at Law, aged 36; Mr. James W. Benuet, aged 35; Mrs. Mary Ann, his wife, aged 35; Miss Jerusha B. his sister, aged 40.

## Poetry.

## THE FAMILY BIBLE.

The following lines, which have been for some years great favorites with the public, were originally published in a Charleston (S. C.) paper. The author was an English gentleman of the finest talents, who had been in a very heavy mercantile business with his father and brothers in Liverpool, and had frequently occasion to visit this country. The most romantic vicissitudes overtook him and his nearest relatives, such as the most vivid fancy could scarcely conceive. A free life, in part the cause of his own immediate reverses, so much impaired his health as to compel his departure to a southern climate, where happily, although late in life, the effects of early religious impressions and the remembrance of the pious precepts of his long lost father, produced a radical change in his heart, and gave a new impulse to the muse, which years before had often delighted and astonished the lovers of song. The beautiful pathos of the following effusion will be doubly relished after a knowledge of the foregoing circumstances.

[N. Y. Statesman.

How painfully pleasing the fond recollection  
Of youthful connexions and innocent joy,  
When blest with parental advice and affection,  
Surrounded with mercies—with peace from on high;

I still view the chairs of my sire and my mother,  
The seats of their offspring as ranged on each hand,  
And that richest of books which excell'd every other—

That family Bible that lay on the stand.  
The old fashioned Bible, the dear blessed Bible,  
The family Bible that lay on the stand.

That Bible, the volume of God's inspiration,  
At morn and at evening could yield us delight,  
And the prayer of our sire was a sweet invocation,  
For mercy by day, and for safety through night.  
Our hymns of thanksgiving with harmony swelling,  
All warm from the heart of a family band,  
Half raised us from earth to that rapturous dwelling,  
Described in the Bible that lay on the stand,  
That richest of books which excell'd every other—  
That family Bible, that lay on the stand.

Ye scenes of tranquillity, long have we parted,  
My hope's almost gone, and my parents no more,  
In sorrow and sadness I live broken-hearted,  
And wander unknown on a far distant shore.  
Yet how can I doubt a dear Saviour's protection,  
Forgetful of gifts from his bountiful hand;  
Oh! let me with patience receive his correction,  
And think of the Bible that lay on the stand.  
That richest of books which excell'd every other—  
The family Bible, that lay on the stand.

Blest Bible the light and the guide of the stranger,  
With thee I seem circled by parents and friends,  
Thy kind admonition shall guide me from danger,  
On thee my last lingering hope then depends.

Hope wakens to vigor and rises to glory,  
I'll hasten and flee to the promised land,  
For refuge lay hold on the hope set before me,  
Reveal'd in the Bible that lay on the stand,  
The old fashion'd Bible, &c.

Hail rising the brightest and blest of the morning,  
The star which guided my parents safe home,  
A beam of thy glory my pathway adorning,  
Shall scatter the darkness and brighten my gloom,  
As the Eastern sages to worship the stranger,  
In ecstasy hasten to Canaan's land;  
I'll bow to adore him but not in a manger,  
He's seen in the Bible that lay on the stand.  
The old fashion'd Bible, &c.

Tho' age and misfortune press hard on my feelings,  
I'll flee to the Bible and trust in the Lord;  
Tho' darkness should cover his merciful dealings,  
My soul is still cheer'd by his heavenly word:  
And now from things earthly my soul is removing,  
I soon shall shout glory with heaven's bright band;  
In raptures of joy be forever adoring,  
The God of the Bible that lay on the stand.  
The old fashion'd Bible, &c.

## SUNDAY SCHOOL ANECDOTES.

A child who had been reading her prayer book very attentively, at length paused to ask her instructor for some information relative to some of the prayers. "I know," said she, "that I can keep from doing bad, and saying bad, but how (she asked with tears,) can I help my bad thoughts?"—*Albany Report.*

A class consisting of five scholars, and residing two miles from the city, have attended the school for the term of three months. Tracts were given them, to be read in their families, and circulated in the neighborhood. One of these was brought by a child to her father, a man now in poverty, and his family in ignorance, but who had seen better days. The father gathered them around him to read the Dairyman's Daughter; this first awakened in the minds of his children the desire of instruction, and the next Sunday brought the father, mother, and children to the Sabbath school. The mother said that often she had not bread for her children; but if they could attend the Sunday school, learn to read the Bible, and seek the way to heaven, it was all she should wish or ask for them. The parents have since become regular hearers of the word. [ib.

## CONNECTICUT S. S. UNION.

The Rev. Thomas F. Davies, Secretary of the Connecticut Sunday School Union, having been compelled to decline the duties of his office, from ill health, and removal from this city; the Board of Managers have made choice of Mr. Jeremy L. Cross to fill the vacancy.

Auxiliary schools which are closed for the winter, are requested to send in their reports as early as practicable.

Terms of the *Intelligencer*.—In advance, \$2.50. Seven copies, \$2, with an allowance of 10 per cent. to agents

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